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PREVENTIVE DISCIPLINE.—No. II.

In our last number, we stated the general fact, that but little has been done towards reforming society, because, in every department of philanthropy, we have been laboring to cure, to convert, to punish, rather than to *prevent*. Every one assents to the axiom, that "one ounce of prevention is worth a pound of cure;" and many who cite it no doubt adopt it in some of the comparatively unimportant actions of life. They fully believe that "a stitch in time saves nine," but they apply the adage literally, and never think that it is as applicable to character as to cloth.

But, in stating the fact, we have done but little towards producing a reform in this important matter. It is not enough to show men that it is better to be one of the ninety-and-nine over whom there is little joy, than to be that one whose salvation spreads joy throughout the courts of heaven; it is not enough to show that the enjoyment of perfect health is greater than that of occasional convalescence; for, probably, no thoughtful person doubts this; but it is necessary to urge the conviction home to the reason and the conscience, so that men will be willing to take the pains and endure the trials, which attend upon the first step in every great reform.

Perhaps we should be excused, if, in discussing this question, we should begin at that period of human life when the body begins to be vigorous, and the mind to distinguish between good and evil, right and wrong. Few systems go back farther than this point; but no system of reform can be complete, that does not regard the influence of parents upon their offspring. It is an undeniable fact that intellectual and moral defects are more frequently transmitted by hereditary descent, than defects of body; the child of one who has lost a limb or a feature by vicious excess, showing no such physical blemish,

and yet often inheriting all that mental and moral bias, of whose indulgence the blemish is the penalty.

If we wish that every child should possess a sound mind in a sound body, we must see to it that the parents are physically, intellectually, and morally sound. Perhaps, of all the motives that lead to marriage contracts, the least thought of is the influence of that union upon the future offspring. When the sickly or the deformed, the vicious or the sensual, the simple or the insane, intermarry, they are probably seldom aware that they are committing one of the most outrageous wrongs of which a human being is capable. It is base to inflict an injury upon one who is aware of the attempt, and able to resist; but it is inhuman to do this, when the future being, who is to suffer, is utterly helpless, and unable to know or to prevent the perhaps endless misery, which, ignorantly and thoughtlessly, but none the less certainly, is entailed upon it.

In ancient times, when personal appearance and physical strength were more necessary than they are now, much attention was probably paid to the subject we are considering. Nay, among some savage nations of our own times, this precaution is not neglected, the simple and the deformed never being allowed to come to maturity. But the art of war, which once absorbed all others, has so changed, that physical ability has become less and less essential to the warrior; and, perhaps, as a body, no men are more feeble than those who fight our battles. Some years ago, a French artist invented an instrument which he called the Dynamometer, with which he tried the relative strength of men. What he called the ordinary degree of strength was obtained by testing the physical power of several regiments of soldiers, and several crews of frigates, and then taking the average. It is a singular fact that of five hundred merchants, artizans, and professional men, whom the writer of this tested in Boston, not one fell so low as this Frenchman's average, and the majority more than doubled it.

The little help, therefore, that was incidentally derived from war, has been withdrawn, and no motive seems to remain, for perfecting the animal man, and thus laying the foundation for intellectual preëminence, which, if not now a consequence of physical soundness, may almost certainly be made so. In our great cities, no fact is more evident than that the active and intelligent of to-day are mainly the children of farmers and others, who have been accustomed to free air and exercise, but whose children, degenerating, in two or three generations sink into the mass, and are pushed aside by new comers from the country.

It is a common remark that, in this country, great wealth or great talents never survive three generations, the excep-

tions are so rare ; and yet no attempt, that we ever heard of, has been made by our wealthy and intelligent men, the men who have all the power, to correct what to them must be the most unwelcome of all occurrences.

Moses, the great Hebrew Lawgiver, was fully aware of this hereditary influence, and the extreme rigor of his laws relating to intermarriage was no doubt intended to counteract this source of corruption. If a man was not allowed to intermarry with his nearest kindred, it was because, if any ill had been inherited, such a union would assuredly increase its power ; whereas, by the prohibition of such marriages, the probability was that, in time, the evil would be eradicated. Moses gives no reason for his departure from the custom of the primitive world, but every physiologist must see that the restriction proceeded from the highest wisdom.

We have already said that, in the most civilized communities, little or no attention is paid to the great principles by which marriage should be regulated. It is true, that the canons of the church, based on the Mosaic law, are rarely violated, but still the strong or the intellectual marry the simple, or the deformed, or the feeble, and this to such an extent, that it is a common remark, that the children of great men rarely show any superiority to others, and often fall below the common standard. There can be no question that it is with men as with the lower animals, and who could set a limit to the improvement of our race, if half as much care were taken to improve the breed of men, as is bestowed upon some of our domestic animals.

The question seems to be, whether it is possible so to control this matter, that marriage shall no longer be a matter of convenience, of whim, or of passion, but one of conscientious regard for the welfare and the *rights* of the generation that is to be. It is a common remark, that "Every Jack finds a Gill," but is it not within the reach of possibility, that the community may be so enlightened that the race of Jacks and Gills shall cease ?

Education may do this ; not the education that has prevailed so long, but that which, besides enlarging and strengthening the intellectual faculties, shall also cultivate the physical and moral nature, substituting conscience for interest, and principle for impulse. The teacher must always have his eye upon such a blessed consummation ; and, if he has faith as a grain of mustard seed, far more difficult things will be possible unto him.

Thus it will be seen, that preventive discipline embraces all those considerations which affect the character of the young being, and which, if duly attended to, would save

many a parent from that agony, which, we should suppose, has no equal, the self-reproach arising from the consciousness that a beloved child is rendered wretched by a disease, which has been just as surely implanted in his system by his parents, as if it had been inserted by inoculation. Much may be done by the spreading of right information on this subject, and by earnest appeals to the conscience, the benevolence, and all the higher motives to conduct, which are concentrated in that precept of our Great Teacher, which requires men to do unto others as they would have others do unto them; but as these remarks relate to future generations rather than to that which is in the nursery, and which is soon to enter the school-room, we shall only advise our readers to study this great subject, especially as it has been explained by Gall, Spurzheim, the Combes, and by other physiologists, and, in a future number, we shall endeavor to show what preventive discipline may do for the race that already is.

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#### FLINTY-HEART, OR THE HARDENING PROCESS.

It was astonishing to both father and mother that little Flinty had no instinctive notions about *meum* and *tuum*, and that he should have come into the world so surprisingly ignorant of the fundamental principles of the social compact, as to lay his unhallowed hands on whatever he coveted, and we are constrained to admit that a knowledge of the rights of property was not spontaneous in his infant mind. Flinty's propensities, appetites, and inclinations were developed in advance of his reasoning powers, and what are we to expect from that childhood, which could not at once anticipate the wisdom of years. Of course there was but one receipt for expediting his intellectual progress, and many chastisements were invoked to ripen conscience and expand reason.

"Let that alone, you Flinty!" "Why must I let it alone when I want it, and must have it?" Because, if you don't let it alone, I'll whip you within an inch of your life,—I will,—you thief!"

This reasoning, perhaps, may be regarded as sound,—there is no doubt whatever that the whipping to which it pointed was *sound* enough;—but yet little Flinty-heart could only understand from this admonition, not so much that it was his duty and his best interest to resist the impulses of his acquisitiveness, as to regulate them so as to escape the whipping. He saw nothing but the arbitrary will of another and a stronger, based upon power, arraying itself against the cravings of his own will, and condescending to no kindly explanations



of its conduct, and little Flinty, unconvinced, called in the aid of insincerity and cunning, to enable him to creep round obstacles, that he could not directly surmount. Petty larceny, therefore, bloomed into one of his choicest accomplishments. There had been an endeavor likewise, according to the canons of flagellation, to bring young Flinty in affinity with veracity, that he might in the way of forming a creditable acquaintance, sometimes have to do with the truth. But, by his own sinister mode of reasoning, our hero came to peculiar conclusions.

"Flinty, did you take that sugar?" inquired his father, as he gave a significant pliancy to the rod;—come,—tell the truth, now." "If I do tell the truth," mused Flinty, eyeing the rod askance, and estimating from long experience its capacity for mischief,—“If I do tell the truth, there is no mistake about it, I shall certainly be whipped, but if I don't tell the truth, I may escape. These are the chances, and I go for the most promising.”

"No, sir, it wasn't I," replied Flinty, with an iron countenance, and that steady front of denial which practice in deceit only can give. Unluckily there was no doubt of the theft, or the exasperations of paternal temper needed exercise, and Flinty was corrected with unusual severity.

"I'll teach you to steal sugar," said the conscientious father, and the lesson did teach him not so much that the felonious appropriation of forbidden sweets was improper and unjustifiable, but that it should be done Spartan-like, in a way to preclude the possibility of being discovered. Next time, the deficiency in the sugar box was made up in sand. "I'll teach you to tell falsehoods,"—and the teaching, which played lively enough about the back, but came not near the heart, did induce the patient to exercise more ingenuity in the getting up of denials, subterfuges, and evasions, than had been his preceding practice.

"They talk to me a great deal about the truth," soliloquized Flinty, "and, they say, truth is a very nice sort of a thing, but I don't believe a word of it. Own up, must I, whenever I have a bit of fun,—I shan't. Owning up is always a pair of boxed ears. I don't like that,—and as for the truth, that is a thundering big *hiding* every time. They ask me for the truth, and when I tell it, they always switch me; and if I don't tell the truth, they switch me to make me tell it; and after I am compelled to tell it, they switch me, because I did not tell it sooner. Whenever I hear of the truth, its as sure as can be that a switching is not far off. They always go together. It's just as easy to say no, as it is to say yes, and it is considerably cheaper. Catch me telling the truth to get a flogging."—*Charcoal Sketches, by J. S. Neal.*

## EARLY RELIGIOUS INSTRUCTION IN SCHOOL

Our next extract from the sermon on Master Cheever's death, relates to the subject of religious instruction, and shows what opinions on this subject prevailed nearly a century and a half ago. These are the words of the ancient preacher.

"It is the interest of all teachers to begin betimes in teaching of children the early knowledge of the Holy Scriptures, that so they may be wise unto salvation. It is to you, O teachers! unto you first, that must now come the word of the Lord. It must come with an answer to divers enquiries.

"We will first enquire and declare *when* should we begin to teach our children the knowledge of the Holy Scriptures? Betimes! Betimes! let the children have the early knowledge of the Holy Scriptures. I will say, let us teach our children the Holy Scriptures as soon as we can after they come out of their swaddling clothes. This is the direction of the Holy Scriptures, Deut. VI, 7. *Thou shalt teach them diligently unto thy children.* And Eph. VI, 4. *Bring them up in the nurture and admonition of the Lord.* But the Holy Scriptures have not expressly said how early we shall begin to teach our children the knowledge of them. However, we may easily determine it.

"First,—How early do the children begin to be capable of knowing and minding what is in the Holy Scriptures? Most certainly, we should begin as soon as we can. As soon as the children can know, so soon should we teach them what they should know. So much there is to be learnt, it is pity any time should be lost. No doubt, they began so soon with Solomon, else he would not have said, Prov. V., 3, 4. *I was my father's son, a tender and only one in the sight of my mother; then he taught me, &c.*

"Again,—How early do the children begin to know other matters? Why should we not begin to teach them something from the Holy Scriptures that may suit them, as early as we teach them things less worthy, less useful! Can we teach them what they owe to us? methinks we may then teach them what they owe to the Lord, who made both us and them. Their little souls are precious cabinets, why should not the best things be first put into them? We are so called upon, Matt. VI., 33, *Seek first the kingdom of God.*

"Once more,—How early do the children begin to know and to do what may be hurtful unto them. 'Tis very early that they learn the things condemned in the Holy Scriptures, why should they not so early learn the Holy Scriptures which do condemn those pernicious and provoking evils? Why

should they not know the precepts of God, as early as they know how to break the precepts? Why should they not be taught that they must fear God, and love Christ, and hate sin, as early as they can learn to sin? especially since this would be the way to preserve them from sin. A child no sooner begins to do any thing rational, than Satan begins to show it how to do something that is criminal. Methinks I see the image of it, Rev. xii., 4, The dragon stood ready to devour the child as soon as it was born; then say I, it becomes us to be beforehand with the dragon, if it be possible.

"There is a plausible objection against this early essay to give our children the knowledge of the Scriptures;—Will not this be to make our children take the name of the Lord in vain? It is easily answered. Will you never teach the children till you see them have the grace that will keep them from taking the name of the Lord in vain? Rather teach them to keep them from doing so; and let our discretion teach us to manage the matter wisely. Consider the capacity of the children. Teach them what will be good for them, and forbear the rest until they shall be more able to bear it."

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#### PARENTIAL PARTIALITY.

It is not to be controverted that the child is yet to be born, which in the eyes of those to whom it more immediately appertains, is not gifted by nature with faculties that will never allow it to be absorbed in insignificance, or to be taken and mistaken for any other child. "There can be no mistake" in this child, as they say in popular phraseology. It is a bright, particular star in the firmament of babydom.

Look, now, as it reaches forward to inflict scratches upon the accommodating nose that is politely extended towards it; you see that it takes notice differently from common children, and thus gives indubitable evidence of a latent genius. Perhaps it talks sooner than other children talk,—that's the force of genius;—or may be it talks later, and that is the slumbering and growing strength of genius. It recognizes its papa, its proud papa, in a way that is peculiar to itself; and it goes on, step by step, developing one evidence of coming greatness after another evidence of coming greatness, so that we are at last stupefied to find, on encountering the test of downright experiment and actual collision with the world, that our prodigy was only a prodigy when in the bud, the genius and the greatness not having survived emancipation from the nursery. Then, too, the prodigy having itself been, in all likelihood, deluded into a belief that it is a prodigy, is compelled painfully

to discover its real value, and acquiesce in being placed for the rest of its existence, in a position merely subordinate,—a task, which, in many cases, is so replete with mortifications that it is but imperfectly performed, and the sufferer goes through life groaning under the erroneous impression, that he came upon the stage before the world was sufficiently advanced to comprehend his merits, and that he is decidedly “The Unappreciated One.”

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### EARLY LOST, EARLY SAVED.

G. W. BETHUNE.

Within her downy cradle, there lay a little child,  
And a group of hovering angels unseen upon her smiled;  
A strife arose among them, a loving, holy strife,  
Which should shed the richest blessing over the new-born life.

One breathed upon her features, and the babe in beauty grew,  
With a cheek like morning's blushes, and an eye of azure hue;  
Till every one who saw her, was thankful for the sight  
Of a face so sweet, and radiant with ever fresh delight.

Another gave her accents and a voice as musical  
As a spring bird's joyous carol, or a rippling streamlet's fall;  
Till all who heard her laughing, or her words of childish grace,  
Loved as much to listen to her, as to look upon her face.

Another brought from heaven, a clear and gentle mind,  
And within the lovely casket the precious gem enshrined;  
Till all who knew her wondered that God should be so good,  
As to bless with such a spirit our desert world and rude.

Thus did she grow in beauty, in melody and truth,  
The budding of her childhood just opening into youth;  
And to our hearts yet dearer, every moment than before,  
She became; though we thought fondly, heart could not love her more

Then out spake another angel, nobler, brighter than the rest,  
As with strong arm, but tender, he caught her to his breast;  
“Ye have made her all too lovely for a child of mortal race,  
But no shade of human sorrow shall darken o'er her face.

“Ye have tuned to gladness only the accents of her tongue,  
And no wail of human anguish shall from her lips be wrung;  
Nor shall the soul that shineth so purely from within  
Her form of earth-born frailty, ever know the taint of sin.

“Lulled in my faithful bosom, I will bear her far away,  
Where there is nor sin nor anguish, nor sorrow nor decay,  
And mine a gift more glorious than all your gifts shall be,—  
Lo! I crown her happy spirit with immortality!”

Then on his heart our darling yielded up her gentle breath  
For the stronger, brighter angel, who loved her best, was DEATH.



## GRAMMATICAL DIFFICULTIES.

LAST December, while arranging the Journal, in consequence of the absence and multiplied engagements of the late Editor, we admitted an article headed "Grammatical Difficulties," because we thought it well calculated to call the attention of teachers to the important fact that the popular grammars do not provide for a large number of our idiomatical phrases; but, on the contrary, often entirely mislead the learner, who is inquiring after their real construction. The late Editor, who differed from the writer of the article in question, has handed over to us a communication, which we shall publish entire, 1st, because we wish to let all sides be heard, and, 2d, because the author of the article wishes to make a few comments upon the remarkable assumptions of Q. Q. Q. The figures refer to his remarks.—[Ed.]

## TO THE EDITOR OF THE COMMON SCHOOL JOURNAL.

DEAR SIR—I have the good fortune to be one of the few persons left, who have no faith in the received treatises on English grammar, (1) I hold that it is as impossible to learn one part of the English grammar by rule or system, as another, (2) and that, as we do not attempt to lay down rules for English pronunciation or orthography, we may quite as well spare ourselves the labor of laying down rules for its "etymology" or "syntax." (3) We rely on a knowledge of the best usage for the two former cases (4). And if we are wise, we shall teach *grammar*, only when we teach some language, like the Latin or Greek, which has a system of grammar; not in teaching English, which has no such system (5). Those persons, who have thus acquired an idea of the general science of grammar, will be able best to set in order, when it is necessary, the usage of the English language (6). And in conversation or writing, no man will attempt to guide himself by a pretended panacea of systematic English grammar, but [will] rely on his observation of usage, as he does in pronunciation and in spelling (7).

Having indulged myself in this statement of an "atrocious heresy" (8), I beg leave to offer a few criticisms on the "Difficulties" in the Common School Journal for December 1.

DIFFICULTY I.—"You are not sure of its being John." If Dr. Bullions means that the phrase "You are not sure of its being me" is English, he is mistaken (9). "*Its being*" is to be resolved into "*that it is*," and requires a nominative after it. Dr. Bullions would never have said, "He is not sure of its being *thee*," unless he were a quaker, indeed, when his false grammar would have been one of the "crosses" required by his faith.

In this *Difficulty*, "John" is used as a predicate-nominative is; and it follows an implied neuter verb (10). I am horror struck at the idea that in the phrase "to be a man" *to be* becomes an ACTIVE verb (11).

DIFFICULTY 6. "This was my business as a philosopher." *My* is used instead "of me;"—(12) philosopher is in apposition with "me." A child, who had never been bothered with Murray, Weld, Wells, Bullions or the rest, would see the common sense of the construction, and would *pass* the passage, while the critics were stumbling over difficulties, which nothing but their insufficient rules have created.

DIFFICULTY 10.—"This important principle should never be lost sight of." The critics have here forgotten that their language is not Latin or Greek. "Sight" is the subject of this sentence;—"this important principle is dependant on "of." "Sight should not be lost of this important principle" (13) and you will *pass* the sentence as quick as you read it. The German analogy settles the whole question.

"If *as*" is to be as easily explained as in the axiom quoted by Wallis from Horne Tooke, how does it happen that it took from four or five years, if not more, to teach Laura Bridgman what *as* meant,—that its use was the most difficult problem for her in time or eternity, earth or heaven (14).

Ever yours,

Q. Q. Q.

#### REMARKS.

1. We belong to the same class of infidels.
2. This seems to be an admission that there is an English Grammar, and one of several parts, too.
3. But we do "attempt to lay down rules for English pronunciation and orthography." Walker's Dictionary is full of them. Worcester has a better system. Russell, and a hundred other teachers, have made books with rules, and by rules, and what can Q. Q. Q. mean by saying, that we do not attempt to lay down rules? It may be true that the rules are sometimes imperfect, and sometimes liable to exceptions, but he who says our language has no rules for orthography and pronunciation, uses language that we disbelieve or entirely misunderstand.
4. This is the case in all other languages. Surely Q.Q.Q. will not pretend that the rules which prevail in other languages are independent of usage.
5. This is a monstrous assertion; but it fully exposes the source of all the trouble that has been experienced in teaching English for the last half century. It is lamentably true that we have taught English Grammar only when teaching Latin and Greek, until, like Q. Q. Q., we have come to the conclu-

sion that our beautiful language has no grammar of its own. It is against this error that we wish to see our teachers contend unto death. But let us not scold Q. Q. Q. too hard, for he admits much that is important. He says, "We teach Grammar only when we teach some language, like the Latin and Greek, which have a system of grammar; not in teaching English, which has no *such* system."

We have no *such* system, and the Grammar in common use is nothing but an attempt to mould our Grammar upon the Latin model. We are glad to have the confession of our three-queued correspondent to this extent; but, when he asserts, as he appears to do, that the English language has no grammar because it has none like that of Greek and Latin, we think he is as far from the truth as one would be who should declare that the simpler orders of animals have no organization, because they lack some of the complexity of ours.

6. If we understand this assertion, it maintains that those who best understand Greek and Latin know best how to write English. We are ready at any time to take the negative of this assertion, and show that a knowledge of the classical tongues is no security for the correct use of our own, but rather an obstacle.

7. We wish Q. Q. Q. had defined what he means by Grammar. We had supposed that it was a collection of rules founded on the best usage, but Q. Q. Q. seems to think it is something independent of usage, an abstraction.

8. Q. Q. Q. needs not to be alarmed; so far from being a "heretic," he is a full believer in the popular system of the day, which teaches Latin Grammar for English, and denies that our humble vernacular has any grammar, because it appears, when smothered with Latin and Greek forms, as the simple David did in the armor of Saul.

9. Dr. Bullions is not "mistaken," nor does he mistake in supposing that, "You are not sure of its being *me*" is good English. Because *its being me* can be resolved into *that it is I*, it does not follow that it is not good English. We protest against the *alteration* of a word in any good English sentence, for the purpose of avoiding a difficulty. Usage, *when not seen through classical spectacles*, authorizes the expression "*its being me*," and not "*its being I*."

10. John follows no "*implied* neuter verb," but rather an *expressed* participle, and hence the "difficulty." Using an equivalent expression makes a new sentence, but it neither removes the "difficulty," nor accounts for it.

11. If Q. Q. Q. is "horror-struck at the idea of *Be's* becoming an active verb, he had better ask what gives activity to such expressions as *Be active!* and to such compounds as

*be-head, be-little, be-set, &c.* We do not often see *English* scholars horror-struck at such simple truths.

12. We say, as at No. 10, that altering a sentence is one way to obviate a difficulty, and a very objectionable way, especially if, as in this case, the sentence changed is by far the better of the two. But if English has no grammar, why meddle with such expressions, seeing that they are based on the best usage? What is the standard to which the sentence must be made to conform, Q. Q. Q's or ours?

13. No one probably will deny that the sentence may be inverted, as Q. Q. Q. proposes; but, when not inverted, it is perfectly good English, and *principle* being the nominative of *should be*, *sight* is the object of the preposition. This important principle should not be lost *of sight*," that is, "lost *from sight*," as we before proposed.

14. Perhaps poor Laura's teacher did not know the meaning of *as*, any better than some of our Grammar makers seem to do. We have known smart children, endowed with every sense, spend ten years in vain upon as simple a word.

DR. WALLIS.

#### THE NORMAL. FOUNDED ON FACT.

"Why is not Mary Clarkson one of our party this evening?" said Lucy Alden, "She was invited as the rest of us were."

"She is so odd," said Ellen Willett, that she never does as other people do."

"I should think she was proud," said Miss Denham, "if her dress and rigid economy, amounting almost to meanness, did not show that she has nothing to be proud of. Where does she board? Has any body ever been at her room?"

"Her room is so far from school," said Ellen, "that no one ever thinks of calling on her, and, if others have fared as I have done, they have had no invitation to do so."

"I wonder what makes her so solemn," said Lucy; — "I never saw her laugh. If she thinks such gravity a proof of wisdom, she had better look at the owls, for they are not remarkably wise though remarkably grave."

The assistant teacher, who had overheard this conversation, ventured to remark, that Mary always recited her lessons well, and faithfully obeyed all the requirements of the school.

"True, Miss T.," said Lucy, "she moves like the moon, in an everlasting circle, and is about as cold."

"Is she not amiable and obliging?" asked Miss T., evidently pained by the remarks of the pupils.



"Yes," said Lucy, "she is kind enough, but then she never will take any part in a frolic; and, even now, when we are met to celebrate the end of the term, and perhaps to part forever, she carefully keeps away."

"Perhaps she has a good reason for her conduct," said Miss T. "I know she acts from principle, and I propose that a committee be appointed to visit her, this very hour, and learn from her own lips, or their own eyes, the true cause of her absence."

It was agreed that all four should silently slip out, and go on the tour of discovery. After a long walk and many inquiries, they found a miserable dwelling in a solitary spot, having an air of neatness, but of extreme poverty. They knocked at the door, and, when it was opened by an elderly woman, they inquired if Miss Clarkson lived there. The woman replied in the affirmative, and in answer to their expression of a wish to see her, she said she would call her out. Curiosity, however, or some other feminine motive, led the whole party to enter, and to follow the woman into Mary's room.

Mary was not more thunderstruck at the appearance of her visitors, than they were at her evident distress, and the desolateness and discomfort of the apartment. Neither party uttered a word, but the distressed Mary, covering her face with her hands, burst into tears. Of course, the four visitors found the warm tears trickling down their cheeks also, but Miss T. mustering resolution, said, "My dear Mary, we have come to invite you to the party, — nay, to take you there by main force."

"I can not go," said Mary. "Pray do go," said Miss T., "for some of the pupils are going home tomorrow."

"I have no home," said the distressed girl.

"No home!" exclaimed the eager Lucy; "why, where did you live before you came here?"

"I had a happy home once, and a kind mother," said Mary, almost choked by her emotion, "but my mother died, and my father married one from whose oppression I fled after six years of suffering, from which my father, who had become intemperate, made no effort to relieve me."

"What did you do with yourself?" said Ellen. "I wish I had known you then."

"I may as well tell you all," said Mary, "for there is really nothing disgraceful in it, though I have concealed it lest the pupils might affect to despise me for it. My health was so reduced by ill-treatment, that I was unable at first to work, but an old poor friend of my own mother gave me shelter and food, until I had recovered some strength, and then she procured me a situation as domestic in a neighbor's family. I

worked hard and faithfully two years, but finding that I was losing what little knowledge I had acquired, and was gradually sinking into a mere drudge, soon to be unfitted for any thing better, I collected what little money I had saved, purchased these few plain clothes, and obtained admission into your school, hoping by a course of hard study and strict economy to fit myself for some subordinate situation as a teacher. But, poor as my accommodations are, and little as I engaged to pay the honest woman with whom I stay, my funds are completely exhausted. I have tried in vain to find employment that could be done out of school hours; and my heart is so full that I can not meet my happy companions. Indeed, when you entered, I had just resolved quietly to withdraw from school, and go out to service again, in hopes that I might one day be enabled to return and complete my studies."

"O what a wretch I was, to say she was odd!" said Ellen to Miss Denham. "And I," said Miss D., "to say she was proud." "Dear Mary," said Lucy Alden, throwing her arms around her neck and kissing her, "you will forgive us, will you not?"

"What is there to forgive?" said Mary. "I never told you of my trouble, and, of course, could not expect your sympathy. But I feel better for having opened my heart, and tomorrow I shall cheerfully take up the new cross which Providence, no doubt, in kindness, has seen fit to lay upon me."

Miss T., who had been thoughtfully considering the whole subject, now took Mary by the hand, and said, with a tone and manner which true benevolence only can command, "My dear Mary, you must henceforth live with me. I regret that I had not earlier known your history, that I might sooner have shared my little earnings with you. Come, you must go back with us to the party, and then share my comfortable room with me."

Mary at first objected, but Miss Denham insisted upon it that she should wear a new scarf which she had bought to give to a friend who did not want it. Lucy insisted upon furnishing a pair of gloves, which she had never worn; and Ellen put a neat lace cape over her shoulders. Mary declined all the presents, and making the best of her own neat though humble wardrobe, she accompanied her four friends to the party, and no remark was made so often that evening, as "What has so changed Mary Clarkson!"

Mary no longer wanted friends. She finished her studies under the particular care of Miss T., and she has been a happy and respected teacher for several years.

A. P. H.

THE EFFECTS OF SLAVERY UPON COMMON SCHOOLS AND  
POPULAR EDUCATION.

The following just and candid statement of this great question is taken from an "Address to the People of West Virginia, showing that Slavery is injurious to the public welfare, and that it may be gradually abolished without detriment to the rights and interests of Slaveholders," by Henry Ruffner, D. D., late President of the College at Lexington, West Virginia, a native of Virginia, and a slaveholder.

"There are two ways of estimating the general education and intelligence among a people; the one is to judge by the number of children going to school; and the other, to judge by the number of grown people who are unable to read or write. The last census contains returns of all these things.

1. The number of scholars that attended school during some part of the year, was, in New England and New York, one to every four and a half white persons; in New Jersey and Pennsylvania, one to every nine; in Maryland, one to every nineteen; in Virginia, one to every twenty-one; and in the Carolinas, one to every twenty-seven.

2. In respect to the number of grown white persons unable to read and write, we have to remark, that the returns of the census for all the States, are somewhat defective; for the Southern States exceedingly so, on account of the great numbers of this class of persons, and their reluctance to confess their ignorance. The school systems in the North have made the number very small, excepting the foreign emigrants, who brought their ignorance with them. In the South, not only is the number known to be very large, but they are chiefly natives. Hence it is only in the South, that the defects in the returns prevent us from forming an accurate judgment of the amount of popular ignorance, resulting from the want of an efficient school system. In the returns for Virginia, there are eight or ten counties in which few or none of this class were returned; and in many other counties, the numbers returned are evidently far short of the truth. We ought certainly to add one-third to the total return, to bring it near the truth. The number returned for Virginia, is 58,787: the actual number could not have been under 80,000. But to be sure of not exceeding the truth, we put it at 70,000. We also put North Carolina at 60,000, and South Carolina at 24,000; which exceed the returns, but certainly fall short of the actual numbers.

By examining the census, we find that the adult part of the population is about one half of the whole. We compare the

numbers of white adults who cannot read, with the total number in each State; and find that in New England, these illiterates are as one to one hundred and seventy; in New York, as one to fifty-three; in New Jersey, as one to fifty five; in Pennsylvania, as one to forty-nine; in Maryland, as one to twenty-five; in Virginia, as one to five and a half; in North Carolina, as one to four and a half; and in South Carolina, as one to five and a half.

We give these only as approximations to the truth; but they are sufficiently near to show, beyond any manner of doubt, that slavery exerts a most pernicious influence on the cause of education. This it does by keeping the white population thinly scattered and poor, and making the poorer part of them generally indifferent about the education of their children.

A similar difference between the free States and slave States, appears in the West, when we compare Ohio with Kentucky and Tennessee. Four times as large a proportion of children attend school in Ohio, as in the other two States; while the proportion of illiterates is only one-fourth as great. On the whole, the evidence on this subject is complete and unquestionable. The people in the slave States are not, and cannot be, half as well accommodated with schools, as in the free States; and slavery inflicts on multitudes of them the curse of ignorance and mental degradation through life."


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BEARING THE CROSS.—"If thou bearest thy cross willingly, it will soon bear thee, and lead thee beyond the reach of suffering, where 'God shall take away all sorrow from the heart.' But if thou bearest it with reluctance, it will be a burthen to thee inexpressibly painful, which thou must still feel; and by every impatient effort to throw it from thee, thou wilt only render thyself less and less able to sustain its weight, till at length it crush thee."

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CORRECTION.—A friend informs us that the remark, on page 21, attributed to the "Spectator," by our correspondent, Dr. Wallis, is not Addison *his* remark, but Dr. Johnson *his*. We thank our friend for the correction.

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 *All Communications, Newspapers, and Periodicals, for the Editor, should hereafter be addressed to Wm. B. Fowle, Boston.*

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